

THE CONTRASTIVE ANALYSIS OF COLLOCATIONS<sup>1</sup>  
OF KOREAN AND MONGOLIAN<sup>1</sup>

Focusing on expressions related to “Mind (마음, *Maemum*)” in Korean

T.Otgontuul, Ju Suhyeon

[1] Purpose and Necessity of Research

The purpose of this research is to aid the organized and effective learning of Korean for a Mongolian learner by classifying and analyzing the collocations related to the Korean word “Mind (마음, *Maemum*)” and its corresponding expression of the Mongolian word “сэтгэл” into the syntactic-correspondence aspect<sup>2</sup> and semantic-correspondence aspect. One of the major objectives of learning a language is communication with the native speaker. When learning a language, the acquisition of the vocabulary is vital, and it is because the simple enumeration of vocabularies enables some degree of communication without the knowledge of the grammar. However, the fluent communication that matches the native speaker requires the knowledge of individual vocabulary, as well as the knowledge on the word order, the usage of grammar, and the use of proper collocation.

Korean and Mongolian share many aspects in common, including the word order, grammar, and expression, and it is often conceived as the easy language for a Mongolian learner to learn. However, when generating a collocation expression by the combination of two words, as described below, one may face difficulty in interpreting the expression despite the vast knowledge of the vocabulary.

- (1) 밥을 먹다 /To eat a meal (To eat a meal)/.
- (2) 마음을 먹다 /To eat mind (To make up mind)/.

In the case of the example (1), the two words are combined as it is defined by the dictionary, and one would find it easy to interpret it. However, the expression of the example (2) is not easily interpretable with the dictionary definition only. A learner who lacks the knowledge on the

<sup>1</sup> The definition of Collocation is as follows: In corpus linguistics, a collocation is a sequence of words or terms that co-occur more often than would be expected by chance. Collocations are mostly compositional. There are about six main types of collocations: adjective+noun, noun+noun (such as collective nouns), verb+noun, adverb+adjective, verbs+prepositional phrase (phrasal verbs), and verb+adverb. (Source: <http://en.wikipedia.org/wiki/Collocation>)

\*In Korean language, the definition of 연어 (collocation) is as follows: The expression which two or more words combine to form one semantic unit. [synonym] linked expression (Source: Standard Language Dictionary, The National Institute of the Korean Language)

\*In Mongolian language, the definition of Тогтвортой нийлц үг (collocation) is as follows: Тухайн хэлээр хэлэлцэгчдийн хувьд нэлээд давтамжтай хэрэглэдэг, уламжлагдсан, ердийн нийлц үг. Тогтвортой нийлц үг нь тайлбар тольд үгийн утгад тользүйн тодорхойлолт хийх нэг хэлбэр болдо (Source: Ч.Зэнямбуу, М.Базаррагчаа. Хэлишнэжлэлийн нэр томъёоны тайлбар толь. УБ., 2014).

<sup>2</sup> In Study on Korean Collocation Education for Mongolian Learners conducted the study by classifying the collocation expressions into 8 types of syntactic-correspondence aspects (Jung Tae Yoo. 2014).

collocation may assume that the meaning of the sentence is about one's mind but would wonder how a person "eats" their mind.

In fact, Shin (2005) stated that "even when the level of learning advances, the collocation error does not tend to reduce, and most of the mistakes that the intermediate to advanced learners commit when learning a foreign language is collocation error". Additionally, Kang (2007) analyzed the correlation of the level of vocabulary knowledge and collocation usage, and the result suggested that "the higher the level of collocation usage by the learner, the higher the vocabulary knowledge becomes". These results indicate that comprehending what collocation relationship that a word forms by combining itself with another word, rather than simply acquiring a massive amount of word, enhances the speed of learning for the intermediate to advanced learners.

This thesis will first explain how Korean and Mongolian scholars have been defining collocation.

As the next step, the thesis will perform a contrastive analysis in the aspect of syntactic correspondence and semantic correspondence, proposed by Yoo (2014), on the basis of the Korean examples. In addition, collocation takes a variety of forms, including "noun + noun", "noun + verb", "noun + adjective", "adverb + verb", and "adnominal phrase + noun". This research will only analyze the "substantive + predicate" form, the most majority among various forms.

## [2] Definition of Collocation

Firth is considered as the early scholar who established the term "collocation".

Mentioning "you shall judge a word by the company it keeps"<sup>3</sup>, he explained that the meaning of a word is determined by the meaning of other words that the word is expressed with. After Firth, many researchers proposed various definitions as they emphasized various aspects of the collocation and taking varied approached.

As the work of the Korean scholars on collocation, one may provide Lee (1995), Kang (1997), and Kim (2000) as examples. Lee (1995) classified set phrase into idiom and collocation, depending on the semantic, syntactic, and morphologic characteristics. In addition, the researcher classified the collocation into three types -semantic, syntactic, and morphologic collocation -, depending on the characteristics of the internal structure, including the level of lexicalization and intimacy of correlation of the meaning parts. Kang (1997) did not classify the idiom and collocation, and the research focused on the "substantive + predicate" form, the form which tends to show an intimate co-occurrence relationship. For the purpose of lexical processing, Kang (1997) classified the collocation depending on the existence of semantic transposability and restriction of the substantive or predicate within the "substantive + predicate" type. Kim (2000) conducted systematic research on the overview of collocation, including the definition, characteristics, types, semantic characteristics, and semantic aspects. Kim (2000) defined collocation by classifying collocation into a broader sense of collocation and a narrower sense of collocation.

U.Aiunbold (2004) classifies the combinations of vocabulary items of the Mongolian language into the free combination and fixed combination, and the researcher again classified the fixed combination into the commonly used word, idiom, and compound. D.Enkhzaya (2010)<sup>4</sup> states that there is no research data on the collocation as of the time of research, and the terminologies regarding the collocation are not strictly defined and often mixed-up in the practical use. B.Purev-Ochir, A.Tsog-Ochir (2002) defines collocation as the compound, and the researcher considers *collocation* = *xopuuoo yz* = compound. Kim (2005) states that "the researchers must be cautious that, even as of now, in the compound system of the Mongolian language, the classification system

---

<sup>3</sup> Firth, J. R. (1957) *Papers in Linguistics 1934-1951*. London: Oxford University press.

<sup>4</sup> 테, 앵호자야 (2010). 한국어와 몽골어의 언어 대조 연구-머리'를 중심으로, 강남대학교 인문과학 연구소 인문과학 논집(pp. 253~264)

of the school grammar and existing teaching material for grammar do not clearly analyze the semantic function of the compound and collocation that are revealed depending on the syntactic combination relationship. ”

### **[3] Corresponding Aspect of the Korean Word “Mind (*Maeum*)” and Mongolian Word “*сэтгэл*”**

There are multiple collocation expressions that are related to “Mind (*Maeum*). ” For example, the Korean expression of “mind is good(one is kind-hearted)” corresponds with the Mongolian expression of “*сэтгэл баясах*”, and the expression of “mind is cold (one is cold-hearted)” positively corresponds with the Mongolian expression of “*сэтгэл хүйтэн*” both syntactically and semantically. However, when it comes to the expression of “to use mind(one cares)”, the word-to-word correspondence leads to the Mongolian expression of “*сэтгэл хэрэглэх*”<sup>5</sup>, and the meanings of two expressions do not match. In this case, one has to do a liberal translation and focus on the meaning of the expression. The expression of “to use mind” means that the one cares about someone or something, and it may correspond with “*сэтгэл (санаа) тавих*” in the Mongolian language.

The correspondence aspect, in this case, is “to spend mind(In Korean) *сэтгэл хэрэглэх*\* - to let go of mind (In Mongolian) *сэтгэл тавих*”, and it is a partial correspondence instead of the word-to-word correspondence. As described in this case, knowing both the meaning of the word and the co-occurring word increases the level of understanding and capability to use the language.

In the Korean language, “Mind (*Maeum*)” is defined as 1. The inherent personality or characteristics of a man 2. The effect or attitude which a person feels or creates emotion, willingness, or thoughts on other people or objects 3. Space or a location in which the thoughts, emotions, or memory of a person occurs 4. The attention which a person has on a certain affair 5. The basis on which a person decides right or wrong, or like or dislike 6. The love or favorable emotion towards the person with an opposite-gender or the other person 7. The force which a person uses to think of a certain affair<sup>6</sup>.

In the Mongolian language, “*сэтгэл*” is defined as “consciousness organ with which a person thinks of many things: thoughts, thinking, desire, or wish”<sup>7</sup> or “the expression, thoughts, and desire of different ideologies based on the thinking ability of a human being”<sup>8</sup>. There are seven different definitions of “Mind (*Maeum*)”, but semantically similar definitions will be sorted and defined for the precise semantic correspondence.

1. Inherent personality or characteristic
2. Space which emotion occurs (to reflect something on one’s mind/to leave one’s mind at something/to empty one’s mind/to have mind on something/to have something in one’s mind)
3. Emotion, attitude – change of emotion, opinion (includes the ones that change due to the external factor)
4. Attention (like, dislike)
5. Concentration, an effort due to one’s willingness (to use mind, to hold up one’s mind)

Additionally, as it is mentioned in the introduction, the syntactic correspondence aspects were classified as the table below, based on the following eight types proposed in the Study on Korean Collocation Education for Mongolian Learners by Yoo (2014):

<sup>5</sup> “\*” mark used for expressions that are grammatically incorrect in Mongolian or Korean

<sup>6</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language

<sup>7</sup> Я.Цэвэл (2013). “*Монгол хэлний товч тайлбар толь*” defines “mind (*сэтгэл*)” as the “thoughts, thinking, desire, and willingness of the organ which thinks of multiple things”.

<sup>8</sup> А.Янжиндолгор (2010). “*Монгол хэлний сурагчийн тайлбар толь*” defines “mind (*сэтгэл*)” as the “relatively different perspective, thoughts, will based on a person’s ability to think”.

Type 1: The Korean collocation in the N+V (A) form appears in the V (A) form in the corresponding Mongolian expression.

Type 2: The Korean collocation in the N+V form appears in the N+V form in the corresponding Mongolian expression.

Type 3: The Korean collocation in the N+V form appears in the N+v (liberal translation) form in the corresponding Mongolian expression.

Type 4: The Korean collocation in the N+V(A) form appears in the n (liberal translation)+V(A) form in the corresponding Mongolian expression.

Type 5: The Korean collocation in the N+A form appears in the N+A form in the corresponding Mongolian expression.

Type 6: The Korean collocation in the N+A form appears in the A+N form in the corresponding Mongolian expression.

Type 7: The Korean collocation in the N+A form appears in the N+a (liberal translation) form in the corresponding Mongolian expression.

Type 8: The Korean collocation in the N+V and N+A form appears in n(liberal translation)+v(liberal translation) and n(liberal translation)+a(liberal translation).

“Table 1” shows how to correspond the Korean collocation to the Mongolian language based on the semantic and syntactic correspondence aspect. The examples below are excerpted from the “Korean Collocation Dictionary for Learners” (2007)<sup>9</sup>, and there are 86 examples in total.

No	Definitions of “Mind(Maeum)”	Korean Collocation	Semantic Correspondence Aspect	Syntactic Correspondence Aspect
1	3 (Emotion, attitude)	Mind is poor (마음이 가난하다)	сэтгэл хоосрох	⑥ N+A→A+N
2	4 (Attention)	Mind is moving (마음이 가다)	сэтгэл татагдах	③ N+V → N+v(liberal translation)
3	5 (Effort due to one’s willingness)	To gather up one’s mind (마음을 가다듬다)	сэтгэлээ цэгцлэх	③ N+V → N+v(liberal translation)
4	5 (Effort due to one’s willingness)	To settle down one’s mind (마음을 가라앉히다)	сэтгэлээ тайвируулах	② N+V → N+V
5	3 (Emotion, attitude)	Mind is light (마음이 가볍다)	сэтгэл хөнгөн	⑤ N+A→N+A
6	3/4 (Emotion, attitude/ attention)	To have mind (마음을 가지다)	(ямар нэгэн) сэтгэлтэй	① N+V(A) → V(A)
7	3 (Emotion, attitude)	Mind is desperate (마음이 간절하다)	үнэн сэтгэлээр хүсэх	④ N+A→n(liberal translation)+V(A)
8	1 (Personality, characteristic)	Mind is strong (마음이 강하다)	хатуу сэтгэлтэй	⑥ N+A→A+N
9	3 (Emotion, attitude)	Mind is refreshed (마음이 개운하다)	сэтгэл хөнгөрөх	⑦ N+A→N+a(liberal translation)
10	1 (Personality, characteristic)	Mind is black (마음이 검다)	цаад санаатай байх (хар санаатай)	⑧ N+V, N+A→ n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation)
11	3 (Emotion, attitude)	To have something lingering on the mind (마음에 걸리다)	сэтгэлд тээглэх	② N+V → N+V

<sup>9</sup> 김하수 (2007), 한국어교육을 위한 한국어 연어사전, 커뮤니케이션북스.

12	3 (Emotion, attitude)	Mind is thankful (마음이 고맙다)	баярлах	① N+V(A) → V(A)
13	5 (Effort due to one's willingness)	To fix up mind (마음을 고치다)	сэтгэлээ өөрчлөх	④ N+A→n(liberal translation)+V(A)
14	1 (Personality, characteristic)	Mind is soft (마음이 곱다)	сэтгэл сайхантай	⑤ N+A→N+A
15	3 (Emotion, attitude)	Mind is painful (마음이 괴롭다)	сэтгэл зовох	⑤ N+A→N+A
16	3 (Emotion, attitude)	Mind is hasty (마음이 급하다)	яарах	① N+V(A) → V(A)
17	1 (Personality, characteristic)	Mind is deep (마음이 깊다)	санаа гүн гүнзгий	⑤ N+A→N+A
18	3 (Emotion, attitude)	Mind is attracted (마음이 끌리다)	сэтгэл татагдах	⑤ N+A→N+A
19	5 (Effort due to one's willingness)	To attract mind (마음을 끌다)	сэтгэл булаах	⑤ N+A→N+A
20	2 (Space for emotion)	To share mind (마음을 나누다)	сэтгэлээ хуваалцах	① N+V(A) → V(A)
21	3 (Emotion, attitude)	Mind is inclined (마음이 나다)	санаатай байх /санаатай болох/	② N+V → N+V
22	1 (Personality, characteristic)	Mind is bad (마음이 나쁘다)	сэтгэл муутай	⑤ N+A→N+A
23	3 (Emotion, attitude)	Mind is inclined (마음이 내키다)	сэтгэл таалах	① N+V(A) → V(A)
24	1 (Personality, characteristic)	Mind is broad (마음이 넓다)	уужим сэтгэлтэй	⑥ N+A→A+N
25	3 (Emotion, attitude)	To let go of the mind (마음을 놓다)	сэтгэл тайвширах	② N+V → N+V
26	3 (Emotion, attitude)	The mind is let go (마음이 놓이다)	сэтгэл тайвширах (сэтгэл амсхийх)	③ N+V → N+v(liberal translation)
27	5 (Effort due to one's willingness)	To suppress mind (마음을 누르다)	сэтгэлээ даргах	② N+V → N+V
28	5 (Effort due to one's willingness)	To put together the mind (마음을 다잡다)	сэтгэлээ төвшитгөх	③ N+V → N+v(liberal translation)
29	5 (Effort due to one's willingness)	Brace one's mind (마음을 다지다)	санаагаа батлах	③ N+V → N+v(liberal translation)
30	3 (Emotion, attitude)	To hurt mind (마음을 다치다)	сэтгэл шархлах	③ N+V → N+v(liberal translation)
31	5 (Effort due to one's willingness)	To polish mind (마음을 닦다)	сэтгэл боловсрох	③ N+V → N+v(liberal translation)
32	5 (Effort due to one's willingness)	To close mind (마음을 닫다)	бусдыг ойлгохгүй байх	⑧ N+V, N+A→ n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation)
33	2 (Space for emotion)	To contain mind (마음을 담다)	сэтгэл илрүүлэх	③ N+V → N+v(liberal translation)
34	4 (Attention)	Mind is turned (마음이 돌아서다)	сэтгэл өөрчлөгдөх	③ N+V → N+v(liberal translation)
35	1 (Personality, characteristic)	Mind is round (마음이 둥글다)	зөөлөн сэтгэлтэй байх	⑧ N+V, N+A→ n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation)

36	3 (Emotion, attitude)	Mind is flirty (마음이 들뜨다)	сэтгэл хөөрөн догдлох	② N+V → N+V
37	4 (Attention)	Fits to mind (마음에 들다)	сэтгэлд таалагдах	① N+V(A) → V(A)
38	3/4 (Emotion, attitude/ attention)	Mind is gone (마음이 떠나다)	сэтгэл хөрөх	② N+V → N+V
39	3/4 (Emotion, attitude/ attention)	Mind is turned (마음이 돌아서다)	сэтгэл эргэх	④ N+A→n(liberal translation)+V(A)
40	1 (Personality, characteristic)	Mind is warm (마음이 따뜻하다)	сэтгэл халуун	⑤ N+A→N+A
41	2 (Space for emotion)	To try out mind (마음을 떠보다)	сэтгэл тандах	③ N+V → N+v(liberal translation)
42	3 (Emotion, attitude)	Mind is in the air (마음이 뜨다)	сэтгэл хөөрөх	② N+V → N+V
43	5 (Effort due to one's willingness)	To fit minds (마음을 맞추다)	сэтгэл (санаа) нэгдэх	② N+V → N+V
44	5 (Effort due to one's willingness)	To make up one's mind (마음을 먹다)	сэтгэл шулуудах	② N+V → N+V
45	5 (Effort due to one's willingness)	To change mind (마음을 바꾸다)	сэтгэл хувирах	② N+V → N+V
46	3 (Emotion, attitude)	Mind is changed (마음이 바뀌다)	сэтгэл өөрчлөгдөх	② N+V → N+V
47	5 (Effort due to one's willingness)	To throw away mind (마음을 버리다)	болих, орхих	① N+V(A) → V(A)
48	3 (Emotion, attitude)	Mind is complicated (마음이 복잡하다)	сэтгэл төвөгтэй	⑤ N+A→N+A
49	3 (Emotion, attitude)	Mind is unstable (마음이 불안하다)	сэтгэл түгшүүртэй	⑤ N+A→N+A
50	5 (Effort due to one's willingness)	To attach mind (마음을 붙이다)	анхаарал тавих	⑧ N+V, N+A→ n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation)
51	2 (Space for emotion)	To empty mind (마음을 비우다)	дэмий бодлоо болих	⑧ N+V, N+A→ n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation)
52	3 (Emotion, attitude)	Mind has occurred (마음이 생기다)	сэтгэлтэй болох	③ N+V → N+v(liberal translation)
53	4 (Attention)	To catch mind (마음을 사로잡다)	сэтгэл булаах, сэтгэл эзэмдэх	③ N+V → N+v(liberal translation)
54	5 (Effort due to one's willingness)	To diminish mind (마음을 삭이다)	сэтгэлээ тайвируулах	③ N+V → N+v(liberal translation)
55	3 (Emotion, attitude)	Mind is refreshed (마음이 상쾌하다)	сэтгэл сэргээх	③ N+V → N+v(liberal translation)
56	3 (Emotion, attitude)	Mind is cool (마음이 시원하다)	сэтгэл уужрах	③ N+V → N+v(liberal translation)
57	5 (Effort due to one's willingness)	To use mind/pay attention to/ (마음을 쓰다)	санаа тавих	⑧ N+V, N+A→ n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation)
58	3 (Emotion, attitude)	Mind is used/One's mind is drawn to something/ (마음이 쓰이다)	сэтгэл зовинох	③ N+V → N+v(liberal translation)

59	3 (Emotion, attitude)	Mind is hurting (마음이 아프다)	сэтгэл өвдөх	⑤ N+A→N+A
60	3 (Emotion, attitude)	Mind is ahead (마음이 앞서다)	бачуу сэтгэлтэй байх	⑧ N+V, N+A→ n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation)
61	5 (Effort due to one's willingness)	To gain mind (마음을 얻다)	итгэл хүлээх	⑧ N+V, N+A→ n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation)
62	4 (Attention)	Mind is not there (마음이 없다)	сэтгэл төрөхгүй (сэтгэлгүй)	③ N+V → N+v(liberal translation)
63	5 (Effort due to one's willingness)	To open mind (마음을 열다)	сэтгэлээ нээх бусдыг ойлгох	② N+V → N+V ⑧ N+V, N+A→ n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation)
64	5 (Effort due to one's willingness)	To move mind (마음을 움직이다)	сэтгэл зүрхийг нь хөдөлгөх (ятгагдах)	① N+V(A) → V(A)
65	5 (Effort due to one's willingness)	To beat mind (마음을 이기다)	урхидалтыг ялах сэтгэл дарах (сэтгэлээ ялах)	⑧ N+V, N+A→ n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation) ③ N+V → N+v(liberal translation)
66	5 (Effort due to one's willingness)	To understand mind (마음을 이해하다)	сэтгэлийг ойлгох	③ N+V → N+v(liberal translation)
67	3 (Emotion, attitude)	Mind is incurred (마음이 일어난다)	сэтгэл төрөх	② N+V → N+V
68	2 (Space for emotion)	To read mind (마음을 읽다)	сэтгэлийг ойлгох	② N+V → N+V
69	2 (Space for emotion)	To have mind (마음이 있다)	сэтгэлтэй	① N+V(A) → V(A)
70	5 (Effort due to one's willingness)	To catch mind (마음을 잡다)	сэтгэлээ барих	② N+V → N+V
71	2 (Space for emotion)	To convey mind (마음을 전달하다)	сэтгэлийг уламжлах	② N+V → N+V
72	2 (Space for emotion)	To pass mind (마음을 전하다)	сэтгэлийг дамжуулах	② N+V → N+V
73	5 (Effort due to one's willingness)	To fold mind (마음을 접다)	хойшлуулах	① N+V(A) → V(A)
74	5 (Effort due to one's willingness)	To decide mind (마음을 정하다)	шийдэх	① N+V(A) → V(A)
75	3 (Emotion, attitude)	To agitate mind (마음을 졸이다)	сэтгэл зовних	② N+V → N+V
76	1 (Personality, characteristic)	Mind is good (마음이 좋다)	сэтгэл баясах	② N+V → N+V
77	2 (Space for emotion)	To give mind (마음을 주다)	сэтгэл зүрхээ өгөх	② N+V → N+V
78	5 (Effort due to one's willingness)	To calm down mind (마음을 진정하다)	сэтгэлээ тайвируулах	② N+V → N+V
79	1 (Personality, characteristic)	Mind is cold (마음이 차갑다)	сэтгэл хүйтэн	⑤ N+A→N+A
80	3 (Emotion, attitude)	Mind is burned (마음이 타다)	сэтгэл түгийх	② N+V → N+V

81	3 (Emotion, attitude)	Mind is connected (마음이 통하다)	сэтгэл нийлэх	② N+V → N+V
82	3 (Emotion, attitude)	Mind is distracted (마음이 팔리다)	сэтгэл татагдах	② N+V → N+V
83	3 (Emotion, attitude)	Mind is comfortable (마음이 편하다)	сэтгэл таатай байх	② N+V → N+V
84	3 (Emotion, attitude)	To express mind (마음을 표현하다)	сэтгэлээ илэрхийлэх	② N+V → N+V
85	5 (Effort due to one's willingness)	To untie mind (마음을 풀다)	сэтгэл тайтгарах	② N+V → N+V
86	3 (Emotion, attitude)	Mind is resolved (마음이 풀리다)	сэтгэл тайтгараулах	② N+V → N+V

The table above suggests that, in the collocation composition, the Korean word “Mind (*Maеum*)” is used most frequently as “emotion or attitude”. In the perspective of the semantic correspondence aspect, there are Mongolian expressions that correspond to “Mind (*Maеum*)”, such as *зүрх (сэтгэл)* or *санаа*, but *сэтгэл*, the most basic expression, is being corresponded at a high frequency. In terms of the syntactic correspondence aspect, the most common case of positive word-to-word correspondence in N+V → N+V form. Additionally, “Mind (*Maеum*)” and *сэтгэл* were compared in the thesis, and this thesis will provide an additional explanation with examples of collocation expressions that a Mongolian learner who is learning Korean is likely to be confused when making a word-to-word comparison.

1. Mind is moving (Mind is occupied to something) / 마음이 가다 / (сэтгэл татагдах)

ex.) His **mind** is only **moving** towards her possessions/그는 그 여자의 재산에만 마음이 가 있다/<sup>10</sup>

“Mind is moving” in the Korean can be translated into the Mongolian expression of *сэтгэл явах\**, but when the learner acknowledges that the “moving” bears the meaning of “the attention or glance is focused onto something<sup>11</sup>” when it is used with “care, goodwill, glance, attention, mind,” the learner would be able to reduce the difficulty or mistranslation when interpreting the expression.

2. To have mind / 마음을 가지다 / (ямар нэгэн) сэтгэлтэй

ex.) Could we **have** a leisurely **mind** even though we are busy?  
/바빠도 여유로운 마음을 가지고 살 수 있을까요?/

“To have a mind” in the Korean can be translated into the Mongolian expression of *сэтгэлтэй*, but it has to be distinguished with “to start to have a mind (to fall in love or have favorable mind) = *сэтгэлтэй болох(хайртай, дуртай болох)*”, because the meaning of “to have a mind” can be used to express the status of falling in love or having a favorable mind while it can be expanded to bear the meaning of “to start having a certain thought, attitude, or ideology”<sup>12</sup>.

3. Mind is black / 마음이 검다 / цаад санаатай байх

ex.) Be careful with that man, for he is the man who's **mind is black**.  
/그 남자는 마음이 검은 사람이니 조심해라/

“Mind is black” in the Korean does not have the Mongolian counterpart that corresponds word-to-word. The expression can be translated as *сэтгэл хар\** based on the meaning defined by the dictionary, but one would be able to reduce the difficulty or mistranslation when interpreting it when they acknowledge that the “black” in the Korean can bear the meaning of “the mind is

<sup>10</sup> All the examples in this paper are cited from Standard Language Dictionary, The National Institute of the Korean Language.

<sup>11</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=68900>

<sup>12</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=422200>

treacherous, ugly, or difficult to see the true colors<sup>13</sup>” when combined with “mind, intention, or inside”.

4. Mind is inclined / 마음이 나다 / санаатай болох

ex.) Call me whenever your **mind is inclined** to work with me.  
/함께 일할 마음이 나면 언제든지 연락하게/

“Mind is inclined” in the Korean can be mistranslated into *сэтгэл гаргах*\*. The learner would be able to reduce the error in translation when the expression bears the meaning of “emotions, such as interest, disgust, and courage occurs<sup>14</sup>” when it is used with “fear, anger, nervousness, courage, interest, excitement”.

5. To catch mind / 마음을 잡다 / сэтгэлээ барих

ex.) My brother has been wandering around for a while, but **he caught his mind** now and is living diligently.

/형은 한동안 방황하였지만 이제는 마음을 잡고 열심히 산다/

“To catch mind” in the Korean, when used along with “Mind (*Maemum*)” as collocation, bears the meaning of “to calm down the stimulated or upbeat mind<sup>15</sup>”. This expression needs to be distinguished with *сэтгэлээ барих* in the Mongolian language, and *сэтгэлээ барих* means:

① “**To withstand (to withstand the mental hardship, сэтгэл санааны хүнд байдлыг тэсвэрлэн давах)**” or

② “**To ease the mind (to calm down the stimulated mind due to the emotions, such as anger, joy, or sadness. уурласан, баярласан, гунигласан зэргээс болж доглох сэтгэлээ тогтоох)**”

When the learner acknowledges that “to catch mind” in the Korean can be corresponded to the second meaning of the “*сэтгэлээ барих*” in the Mongolian language, the learner may be able to make a more fluent expression.

6. To beat mind / 마음을 이기다 / урхидалт, уруу таталтыг ялах, сэтгэлээ дарах

ex.) He **beat** his unwilling **mind** and decided to do the job.  
/그는 하기 싫은 마음을 이기고 그 일을 하기로 마음 먹었다/

The collocation expression of “to beat mind” in the Korean becomes *сэтгэл ялах*\* in the Mongolian language when translated literally. However, in this context, “to beat” bears the meaning of “to suppress emotion, desire, excitement<sup>16</sup>”. and the expression is used with nouns, such as “temptation, sadness, excitement, and anger”.

This expression can be translated liberally and expressed as “to deter the temptation (*урхидалт, уруу таталтыг ялах*)” or “to suppress the urge (*сэтгэлээ дарах*)”. However, since it does not have the form which corresponds perfectly, and the learners are required to memorize the usage of this expression.

7. Mind is incurred / 마음이 일어나다 / сэтгэл төрөх

ex.) When I say something nice and soft, my **mind**, full of love towards my spouse, **is incurred**, warming my heart first.

<sup>13</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=1712500>

<sup>14</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=6579700>

<sup>15</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=32114400>

<sup>16</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=30356300>

/내가 다정하고 부드러운 말을 할 때는 배우자에 대한 사랑하는 마음이 일어나서 내 마음이 먼저 따뜻해진다/

“Incur” in “mind is incurred” bears the meaning of “having a certain mindset<sup>17</sup>”, and the expression is used with nouns, such as “greed, conflict, desire, anger, and appetite”. The literal translation of this expression into the Mongolian language is *сэтгэл босох\**, and this Mongolian expression means that “the mind stands”, leading to the mistranslation. The proper Mongolian counterpart of this expression would be “to have the mind (*сэтгэл төрөх*)”.

8. To open mind / 마음을 열다 / *сэтгэлээ нээх, бусдыг ойлгох*

ex.) If you want to **open** your **mind** to everyone, the first thing you need is the love towards and understandings of the others.

/모든 사람에게 마음을 열고 살기 위해서는 무엇보다도 타인에 대한 사랑과 이해가 우선되어야 한다/

In the expression above, the meaning of “to open” is “to open up the inner feeling to others or to accept the heart of the other person<sup>18</sup>”. The literal translation of this expression in the Mongolian language is *сэтгэлийг онгойх\**, but this translation is mistranslation; it is desirable that the expression is translated to fit the contexts of “to unfold one’s mind (*сэтгэлээ нээх*)”, or “to understand the others (*бусдыг ойлгох*)”.

9. To attach mind / 마음을 붙이다 / *анхаарал тавих*

ex.) He could not **attach** his **mind** to his wife, whom he married by arrangement.  
/그는 중매 결혼한 아내에게 마음을 붙이지 못했다/

In the sentence above, “attach” of “to attach mind” is the causative verb to attach (to have a certain emotion or sense)<sup>19</sup>, and it creates collocation in liaison with “interest, affection, amusement, or mind”. “Залгах, наах”, the corresponding expression to “to attach” can be used, and the expression can be literally translated to *сэтгэл залгах, наах\**. However, since this literal translation becomes mistranslation, so it would be proper that it goes through the process of “N+V, N+A → n(liberal translation)+v(liberal translation), n(liberal translation)+a(liberal translation)” to be translated into “to give attention(*анхаарал тавих*)”.

10. Mind is turned/마음이 돌아서다/ *сэтгэл өөрчлөгдөх*

ex.) Seeing that the old man is not saying anything to stop me from saying such things, I am guessing that the mind of the old man is turning slowly.

/또 다시 그런 말은 말라고 달래는 듯 나무라는 듯 하는 소리가 나오지 않는 것을 보 니 영감의 마음이 차차 돌아서는 기미이다/

“To turn” in “mind is turned” bears the meaning of “to convert the way of thinking or an attitude to other direction<sup>20</sup>”. The literal translation of this expression becomes “*сэтгэл эргээж зогсох\**” in the Mongolian language, but liberally translating it to “to change the mind (*сэтгэл өөрчлөгдөх*)” is the method which would minimize the error upon translation.

11. Mind is hasty / 마음이 급하다 /

ex.) Her mind was hasty, and she could not gather important things that she had to look after.  
/그녀는 마음이 급해서 챙겨야 할 중요한 물품들을 챙기지 못했다/

<sup>17</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=31175700>

<sup>18</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=27055300>

<sup>19</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=18242000>

<sup>20</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=10120300>

The expression of “mind is hasty” seems to corresponds word-to-word with *сэтгэл яарах* of the Mongolian language, but *сэтгэл яарах* means “to want and desire something (*сэтгэл ямар нэгэн юмыг ихэд хүсэмжлэн тэмүүлэх*)” while “mind is hasty” means that “the one is too anxious in mind to stand down and wait<sup>21</sup>”, suggesting that two expressions do not correspond word-to-word. Additionally, the learner may reduce the mistranslation when they acknowledge that when “hasty” is used as “be in an anxious state”, it is used with nouns, such as “mind, temper, and thoughts”.

12. To fold mind / 마음을 접다 / хойшлуулах

ex.) I **folded** my **mind** about that job due to the surrounding condition.  
/상황이 여의치 않아 그 일에 대한 마음을 접었다/

In the expression “to fold mind,” the meaning of “to fold” is “to postpone one’s own opinion or argument”<sup>22</sup>. This expression is used along with nouns, such as “opinion, topic, or words”, and the literal translation of “to fold” into *сэтгэл нугалах*\* leads to the mistranslation. “To postpone(*хойшлуулах*)” would be the translation with the closest meaning.

13. To agitate mind / 마음을 졸이다 / сэтгэл зовних

ex.) **Agitating** her **mind** for anyone in the neighborhood to see her, she hesitated in front of the pharmacy.

/동네 사람 누구라도 볼 까봐 마음을 졸이며 그녀는 약방 앞에 가서 머뭇거렸다/

In “to agitate the mind”, “to agitate” means “becomes so anxious that one feels the pain in mind”<sup>23</sup>. This expression is used as the collocation along with the nouns, including “heart, mind, chest”. The natural translation would be corresponding “to worry” or “to concern (*сэтгэл зовних*)” by conducting liberal translation.

14. Mind is burned / 마음이 타다 / сэтгэл түгших

ex.) Mrs. Park could not sleep because her mind was burning, and she would stay up all night many times.

/박씨 부인은 남모르게 마음이 타서 밤이면 잠이 오지 않았고 뜯눈으로 날을 새기도 여러 번이었다/

In the collocation expression, “mind is burned”, the verb “to burn” means that “one’s mind is really agitated”<sup>24</sup>. This expression generates many collocation expressions along with nouns, including “inside and heart”.

Translating “to burn” literally into *сэтгэл шатах*\* or *сэтгэл унах*\* would lead to the mistranslation, and it would be a natural translation if “*сэтгэл түгших, санаа зовох*”, the Mongolian expression that corresponds to “to woe, to worry”, to match the meaning.

15. To untie mind / 마음을 풀다 / сэтгэл таймгаргах

ex.) Boknam wanted **to untie** Soonaе’s **mind** as soon as possible.  
/복남은 하루 빨리 순애의 마음을 풀고 싶었다/

<sup>21</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=5448801>

<sup>22</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=33456400>

<sup>23</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=34500100>

<sup>24</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=39030000>

In the collocation expression of “to untie mind”, the verb “to untie” means “to resolve the grudge in one’s mind or accomplish what one wished<sup>25</sup>”, and this expression is used along with “wish, long-cherished dream, inmost thoughts, and resentment” to convey the meaning.

When this expression is used along with “mind” or “resentment”, it is used to convey the meaning of “resolve and eliminating the grudge in one’s mind”, On the other hand, when it is used along with “wish, long-cherished dream, inmost thoughts”, it is interpreted as to convey the meaning of “to accomplish what one has been dreaming”; knowing these differences will help the learner to translate the meaning of such expressions. The literal translation of this expression would be *сэтгэл задлах, тайлах\**, but corresponding “*сэтгэл таймзаргах*”, the meaning of “to resolve mind, to calm down” would be more natural.

## [5] Conclusion

Taking the Korean collocations related to “Mind (*Maeum*)”, this thesis has examined the semantic and syntactic correspondence aspect of the examples to the Mongolian counterparts, reviewing the regular collocation correspondence aspects that appear between collocations. Additionally, this thesis has explained in detail on expressions that do not correspond to their literal translation with the examples.

As it is pointed out in the earlier segment, collocation is the language expression that is used frequently in daily life, while it is difficult to comprehend and use for foreigners. The purpose of this research is to aid Mongolian learners who are learning Korean by clarifying the correspondence relationship of collocations related to “Mind (*Maeum*)” in both Korean and Mongolian language, and the result is as follows.

Among definitions of the Korean noun “mind (*Maeum*)”, the definition that showed the most collocation composition was “emotion, attitude” (36 cases), followed by “focus, (autonomous) effort” (26 cases), “characteristic, personality” (10 cases), “space of emotion” (9 cases), and “interest” (8 cases).

In terms of the semantic correspondence aspect, the Mongolian expression, “*сэтгэл*,” was used the most. In some cases, “*сэтгэл*” was not used and the correspondence was made only with a verb. In terms of the syntactic correspondence aspect, the most frequent case was “verb + noun → verb + noun” (29 cases), followed by “noun+verb → noun+verb (liberal translation)” (19 cases). There were twelve cases of the word-to-word correspondence in “noun + adjective → noun + adjective” type, followed by eleven cases of “substantive + predicate → verb (adjective),” and ten cases of the “substantive + predicate → substantive (liberal translation) + predicate (liberal translation).” Additionally, there were three cases of “noun + predicate → noun (liberal translation) + predicate,” three cases of “noun + adjective → adjective + noun,” and one case of “noun + adjective → noun + adjective (liberal translation).

The examination of the syntactic correspondence aspect shows that the Korean and Mongolian expressions are mostly in the word-to-word match, along with some exceptions that require the liberal translation to understand the meaning due to the characteristics of the collocation.

Since understanding the special co-occurrence relationship of the collocation, as presented above, helps the Korean language learners in improving their fluency, there is a need to expand the range of research collocation expression relationship between the Korean and Mongolian language as well as refining the elements of collocations upon covering them.

It is expected that such progress will play a pivotal role not only in Korean language education but also in translation/interpretation, dictionary compilation, and study guiding.

---

<sup>25</sup> Quoted from Standard Language Dictionary, The National Institute of the Korean Language, <http://krdic.naver.com/detail.nhn?docid=40861400>

Reference

[Theses]

- 강서영 (2007), 중국어권 한국어 학습자의 어휘적 언어 사용 연구, 이화여자대학교 석사학위논문
- 강현화 (1997), 체언+용언 꼴의 언어 구성에 대한 연구, 연세대학교 언어정보연구원, 8권, pp. 191-225
- 김기선 (2005), 몽골어와 국어의 합성어 대조 연구, 몽골학, 18권, pp. 115-131
- 테. 옹흐자야 (2010), 한국어와 몽골어의 언어 대조 연구, ‘머리’를 중심으로, 강남대학교 인문과학 연구소 인문과학 논집, pp. 253-264
- 란침 (2013) 한·중 언어의 구성·의미 대조 연구 - ‘마음/心’ 관련 표현을 중심으로-, 경희대학교 석사학위논문
- 박이정 (2008), 국어의 언어 연구, 창원대학교 석사학위논문
- 박현정 (2006), 중국인 학습자를 위한 한국어 언어 교수 학습 방안, 문청어문학회, 43권, pp. 97-124
- 신자영 (2005), 한국어 언어의 다국어 대조 연구, 이중언어학 제28호, pp. 185-203
- 유정태 (2014) 몽골인 학습자를 위한 한국어 언어 교육 연구, 경희사이버대학교 석사학위논문
- 이동혁 (2004), 국어 언어 관계 연구, 고려대학교 박사학위논문
- 이희자 (1995), 현대 국어 관용구의 결합관계 고찰, 성균관대학교 동아시아학술원, 30권, pp. 411-444
- 임홍빈(2000), 한국어 언어의 개념과 그 통사·의미적 성격, 국어학, 39권, pp. 279-311
- 임근석(2006), 한국어 언어 연구, 서울대학교 박사학위논문
- Purev-Ochir B., Tsog-Ochir A. (2002).** *Some observations on types and components of compound words in Mongolian language.* The Korean Association for Mongolian Studies. No. 12, pp. 77-89.
- Battugs Sh. (2006).** *The ways of Mongolian word formation issue (problem).* The Korean Association for Mongolian Studies. No. 20, pp. 79-97.

[Books]

- 김진해 (2000), 언어 연구, 한국문화사
- 김하수 (2007) 한국어교육을 위한 한국어 언어사전, 커뮤니케이션북스
- Баянсан Ж. 2002.** *Соёл, хэл, үндэстний сэтгэлгээ.* Уб.
- Ариунболд У. 2004.** *Орчин цагийн монгол хэл.* Уб.
- Өнөрбаян Ц. 2004.** *Орчин цагийн монгол хэлний үг зүй.* Уб.
- Янжиндолгор А. 2010.** *Монгол хэлний сурагчийн тайлбар толь.* Уб.
- Firth J.R. 1957.** *Papers in Linguistics 1934-1951.* London: Oxford University press.

[Web-site]

- 국립국어원 표준국어대사전 (<http://www.korean.go.kr/>)